

5/29
CONFIDENTIAL

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAR,
NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES AND BERRAR.

Received up to 25th November, 1880.

POLITICAL.

The *Oudh Akhbar* of the 24th November states that since the return of British troops from Kabul the Government does not know what has happened there. Various rumours have lately spread about Abdul Rahman Khan, but, as we have now no means of obtaining authentic news from Kabul, we cannot say which of them is true and which false. Our Lahore contemporary has lately received news to the effect that a body of Pathan insurgents has assembled at Farah with the intention of causing disturbances in the dominion of Abdul Rahman, and that he has applied to the Russians for aid. The news is based on mere hearsay. However, there is little doubt that the malcontents have not hitherto created disorder through fear of us. But if we withdraw our troops from Kandahar, the position of the Amir will become very dubious and he will not be able to keep himself on the throne without our aid. If we do not assist him, he will seek Russian aid to maintain his authority. In that case all the trouble and expense we incurred during the late war will become useless, and we will have to send another expedition to Kabul. In

Afghan affairs.

Circulation,
635 copies.



these circumstances we should assist him in the maintenance of his authority, in order that he may not be obliged to seek Russian aid.

Circulation,
425 copies.

The *Rahbar-i-Hind* (Lahore) of the 16th November publishes a communicated article the substance of which is as follows:—Every

The Lahore durbar.

Viceroy holds durbars during his term of office in different provinces and invites the native chiefs to attend them, but no good accrues from them. On the contrary, the Government and the native chiefs are unnecessarily put to a great deal of expenditure. If the only object of these durbars is that the native chiefs and the people are afforded an opportunity of seeing the Viceroy, this object could be attained more easily. Those persons who are anxious to see him may go to Calcutta and see him to their hearts' content. We have never heard of any question affecting the well-being of the people having been discussed at a durbar. If the durbars are not intended for these purposes, then what is the use of holding a durbar at all? As regards the Lahore durbar, it is undoubtedly a great honour to us that the Viceroy has paid a visit to our province, but at the same time we regret to state that his visit has ruined us. No class of the community has had its hopes realized. When there is a total or partial failure of crops from drought or any other cause in the province, and consequently the zamindars and cultivators ask for some indulgence in connection with the payment of the revenue instalment in order that they may be able to tide over their difficulties, the local Government shows no indulgence to them and orders the district officers to realize the revenue as usual. The greatest indulgence it shows to a zamindar is occasionally to suspend the collection of a portion of his instalment for a time. While it is so inexorable on the one hand, on the other it is freely spending thousands of rupees on the durbar. When the Viceroy holds a durbar in any province, he should avail himself of the occasion to enquire

into the condition, the wants and feelings of the people. If this is not done, the durbars are useless and should be stopped. We hope that the Viceroy will not lose this opportunity of making himself acquainted with the condition of the agricultural classes of the Panjáb.

The same paper of the 23rd November publishes a

Circulation,
425 copies.

The same.

vernacular translation of the speech delivered by His Excellency the Viceroy at the late Lahore durbar, and remarks that some well-to-do persons, who are anxious to ingratiate themselves with the district officers and the Government, may declare that the durbar was necessary, and that every class of the community approved of it. But the fact of the matter is that public opinion is entirely opposed to the holding of such durbars. No class of the community has obtained any benefit from the Lahore durbar. The powers of the native chiefs were not increased. No new favour was bestowed upon Government officers. Nothing was done to improve the condition of the agricultural classes or to encourage trade. The British Government has bestowed many benefits upon us, but a great deal still remains to be done. We do not enjoy the same rights and privileges as Englishmen, and therefore cannot look upon the Government as national Government. Lord Ripon is a member of the Liberal party. It was expected that he would undoubtedly grant some new concession to the people in honour of the durbar, but unfortunately we have been disappointed. He only followed the example of his predecessors and did nothing more. In his durbar speech he observed that he found the country in a flourishing condition and expressed satisfaction with his reception. He was obviously deceived by the outward show and pomp. He mistook gilt copper for gold. All is not gold that glitters. It would be very creditable to His Lordship if his penetrating eye discovered what lay under the superficial veneering. On such occasions only the rāises who have been well tutored by

the district officers are allowed to appear before the Viceroy, and the other classes are carefully kept out of his sight by the police. The Government, the native chiefs and the municipal committees have been put to great expense by the durbar, which they could have devoted to better objects. In Amritsar and Lahore the people were compelled to adorn their houses. The Europeans entered the durbar tent with their shoes on, but the natives had to put off their shoes at the door. Some of them on their return did not find their shoes, and had to go to their carriages barefooted. The natives had to make *nazars*. Each man was caught by the arm by the Secretary and taken to the Viceroy. He then made a low bow and presented his *nazar*. He was taken back to his seat by the Secretary with his face turned towards the Viceroy. Even the native chiefs were subjected to the same treatment. The way in which the natives were obliged to go back to their seats was simply ridiculous, and must have annoyed every one of them. This scene was devised, as it were, for the amusement of the Europeans. When the Viceroy paid return visits to the native chiefs he took both *nazars* and *khilats* from them, who naturally vied with each other in making the presents. This is virtually an extortion from the people of the native states and is very objectionable. In his durbar address the Viceroy impressed upon the native chiefs the expedience of promoting the welfare of their subjects and securing their affections, and for this we are very thankful to him. But we regret to state that he did nothing to provide for the redress of the grievances of the people in native states. Great tyranny and oppression prevail in some states, but the people do not know how to agitate their grievances successfully. We do not mean that durbars should not be held, but that they should be made less costly and more useful. The Viceroy should visit different parts of the country, enquire into the condition of the people, and have interviews with the native chiefs, but no presents should be taken from them.

The *Urdu Akhbar* (Akola) of the 20th November publishes His Excellency the Vice-roy's durbar address. the speech delivered by His Excellency the Viceroy at the Lahore durbar, and makes the following remarks in its English columns :—

Circulation,
360 copies.

“Never since the days of Sir John Lawrence and his successor Lord Mayo can we call to mind a speech so edifying as that just delivered by the Marquis of Ripon; so eloquent, so pathetic, and so full of promise throughout. If true eloquence consists in saying all that is necessary and nothing but what is necessary, then we have it in the Viceroy's address to the chiefs in durbar at Lahore; for never since the time of the two Viceroys referred to have the people of India heard from the lips of Her Majesty's representative in these lands anything so pregnant with good. And knowing, as we do, by this time that our new Viceroy is not addicted to empty rhetoric, we may take it for granted that Lord Ripon means what he says in his allusion to the durbar of 1864; and India needs no better promise.”

The *Oudh Akhbar* of the 19th November briefly notices His Excellency's durbar address and expresses approval of it. The editor expresses great satisfaction at the fact that the services rendered by the native chiefs during the late Afghan War were duly acknowledged by His Excellency the Viceroy, and approves of the friendly advice given by His Excellency to them to the effect that the prosperity of a State is not measured by the splendour of its court, but by the happiness and contentment of the people. Referring to His Excellency's declaration that he will walk in the footsteps of Lord Lawrence, the editor remarks that this shows what will be his future policy. It is well known that Lord Lawrence was a true friend of India. The natives may now justly expect great good from Lord Ripon's Government.

Circulation,
685 copies.

(The addresses presented to His Excellency the Viceroy during his stay at Lahore, his replies thereto, and an account of the durbar have been published in several other papers.)

NATIVE STATES.

Circulation,
275 copies.

A correspondent of the *Panjābi Akhbar* of the 20th November complains that pilgrims to Highway robbery in Udaipur territory. Nathdwara are often robbed in Udaipur territory, near the villages Chandras, Jhor, and Nari Chogna. The villagers take a portion of the spoil from the thieves, and therefore do not interfere on behalf of the pilgrims. Lately seven carriages were plundered near Chandras at midday and two near Nari Chogna on the same day by the same gang. The robberies were committed in the presence of the villagers. The Udaipur durbar should adopt effectual measures to check the evil. An additional police force, consisting of 25 sowars and one officer, should be appointed to watch the road, and the cost should be realized from the villages where robberies occur.

GENERAL ADMINISTRATION.

Circulation,
685 copies.

The *Oudh Akhbar* of the 24th November publishes a communicated article in which the writer Patwāris in Oudh. complains that satisfactory arrangements do not exist in Oudh in regard to the payment of the salaries of patwāris. They receive their pay from the zamindars, who generally do not give them money but pay them in kind or allow them to cultivate a piece of land free of rent. Moreover, they are obliged to carry on agriculture in order to eke out their scanty emoluments. They have also to do the private work of the zamindars, because they are entirely dependent upon their good will. When they have so many things to do, it is impossible that they should perform their own duties satisfactorily. Their pay should be increased, and they should get their pay regularly from the Government treasury in order that they may be able to devote their whole

attention and energies to their work. We cannot too highly estimate the value of village records if they are correctly kept up.

The *Harish Chandrika* (Benares), No. 8, publishes an article

The condition of the in Sanskrit, the substance of which is people. as follows:—The writer first gives a story in which he states that a butcher had a cow. He gave her little food and she was quite emaciated. However, she gave him one *maund* of milk both morning and evening. An avaricious Brahmin saw her, and at once purchased her from the butcher for Rs. 100. When he took her home and sat to milk her, she gave no milk at all, and said "Why do you take all this trouble? Are you blind? Do you not see that I am reduced to a mere skeleton and cannot give any milk? When I was in the hands of the cruel butcher I was afraid that he would kill me if I gave him no milk, and therefore my blood was changed into milk. But you are a Brahmin, and this fear has now been removed from my mind." The writer then proceeds to say that this story should teach the Government a good lesson. The people have already been reduced to a state of abject poverty. What is taken from them by the Government in the shape of taxes is, as it were, their life-blood. If this state of things continues, the condition of the people will soon become much worse. The signs of the decline of learning, wealth, and righteousness are visible on all sides. The Hindus are giving up their own religion and adopting other creeds. Many new religions have sprung up in the country. In fact the state of the country has already become what had been prophesied by Vyas in the tenth book of his *Bhāgavatpurāna*.

The *Almora Akhbar* of the 15th November (received on the 20th idem) refers to the case of Munshi Indarman's case. Munshi Indarman, and expresses nearly the same sentiments which have already been expressed by

Circulation,
50 copies.

other Hindu papers, and noticed at some length in the previous weekly reports on vernacular newspapers.

Circulation,
250 copies.

The *Mittra Vilás* (Lahore), of the 15th November (received on the 21st idem), publishes a communicated article in which the writer, referring to the case of Munshi Indarman, remarks that it clearly shows that the Government fears the Musalmans and is always ready to do everything to keep them in good humour. It sometimes does not hesitate to do things which involve an injustice to the Hindus, because it has been convinced that the Hindus are a loyal and patient people, and therefore does not much care about their feelings. But obviously such conduct on its part is not just. The Musalmans have abused the gods and the sacred books of the Hindus, and we hope that the Government will punish them, because it is the duty of a king to protect the weak against the strong. The writer then takes Swami Daya Nand Saraswati, the head of the Arya Samaj (to which Munshi Indarman belongs), to task, and remarks that he also abuses the Hindu gods, the *Shastras* and the *Puranas* like the Musalmans, and that therefore they hate him and his followers more than they do the Musalmans.

Circulation,
150 copies.

The *Mashr-i-Qaisar* (which is published by a Musalman) of the 16th November, in regard to the case of Munshi Indarman, remarks that the Hindu papers have raised a wild clamour. They have availed themselves of the occasion to denounce the former Muhammadan kings, and accuse the Government officers of injustice in this case. They should rather be thankful to the Government officers that Munshi Indarman was only fined and was not sentenced to imprisonment as he deserved. The Government should appoint a committee consisting of some Musalmans, Hindus, and Europeans, to examine his other books, and see whether there is anything in them against the Muhammadan religion. If there is objectionable matter in them, they should be burnt by the common

hangman, and Munshi Indarman should be required to execute a bond binding himself not to publish such books in future. The Hindus complain that some books have been published by Musalmans against their religion. We have not seen these books. If there are any objectionable passages in them, the Government should ask the Musalmans to expunge them.

A correspondent of the *Panjab Punch* of the 16th November (received on the 21st idem),
 Spirituous liquors and prostitutes. urges that the Government should check the use of *chándú* and spirituous liquors and the increase of prostitutes.

Circulation,
240 copies.

The *Nasim-i-Agra* of the 20th November quotes the following extract from the *Bhadrat Mitra*, a Hindi paper of Calcutta:—
 The alleged illtreatment of the Hindus by Musalmans.

Circulation,
285 copies.

The Musalmans have lately been doing great violence to the Hindus. First, look at the Gulburga riots. Then there is the case of Munshi Indarman to be taken into consideration. Here is a third instance of the misconduct of Musalmans. At a village called Raisen in the Bhopal State two Musalmans entered a Hindu temple, broke the idols, and threatened to beat the priest. A criminal suit was brought against them, but they were acquitted by the Prime Minister of the State on the ground that they did a righteous act.

The same paper remarks that the instances of the misconduct of ignorant Musalmans towards the Hindus are very frequent in these days. In some places where there are influential Musalman officers, the religious feelings of the Hindus are not respected. It appears from a newspaper that in Muttra, which is a holy place of the Hindus, the Musalmans do not hesitate to kill monkeys and draw water from the wells, which belong to the Hindus, by force. The Musalmans should remember that they if they persist in

oppressing the Hindus, the Government will be compelled to interfere on behalf of the latter.

RAILWAY.

Circulation,
285 copies.

The *Nasim-i-Agra* of the 20th November states that there is at present a great influx of pilgrims to Pushkar (Ajmer) on the East India Railway, and consequently passengers, who book themselves at any station to go by a certain train to Agra, are sometimes left behind for want of room, and have to go by the next train. On their arrival at Agra the railway officials of the Agra station take additional fare from them from Tundla to Agra, although they have already paid the fare from the station of their departure to Agra.

LOCAL AND MISCELLANEOUS.

Circulation,
250 copies.

An atrocious murder committed at Paturda, Berar.

The following is an extract from the *Berar Samachar* of the 22nd November :—

"A most shocking case of murder is reported from Paturda. A young Marwadi lad about 10 years of age left his house to go and play with some of his school companions. On his way to the school it is reported that he was met by one of his masters, who took him to his (the master's) house, and there perpetrated one of the most diabolical and atrocious cold blooded murders ever heard of. The lad was stabbed till he was left for dead, then put into a box which was locked and numerous weighty articles put on it. The lad revived after a short time and his cries and groans attracted the attention of neighbours, who went into the house and found the lad bathed in blood and locked up in the box. The box was opened and the lad taken out. He lived to make a dying declaration implicating one of his masters as the perpetrator of the foul deed. The lad expired five or six hours after he was discovered. The master has been apprehended, but at present beyond his own confession, which he is said to have retracted and the dying

declaration of the lad, no tangible evidence is forthcoming. The motives for the perpetration of the crime are not clearly ascertained, but as the lad had on his person gold ornaments weighing upwards of 30 tolas, it is probable the murderer was actuated by a desire to obtain possession of the jewellery."

Circulation,
125 copies.

The *Pramod Sindhu* (Amraoti) of the 22nd November states that Professor Dowson has begun to write a history of the Musalman rule in India. He lately sent for some old records from Hyderabad through the Government of India. Sir Salar Jang has sent him copies of 224 documents, and expressed his willingness to render him every assistance in his power. But it should be observed that no foreigner can write a history of India so well as a native. It would be a good thing if Sir Salar Jung, Sir T. Madho Rao, and other native states encouraged some well educated native to undertake the task.

Circulation,
300 copies.

The *Kavivachan Sudha* (Benares) publishes a long lecture which was delivered at Almora by Pandit Badri Dat in December, 1879, on polygamy. He points out the evil results of that custom, and advises the natives to renounce it.

(It appears that the editor of the *Jam-i-Jamshed*, Moradabad, purchased two lithographic stones from the editor of the *Lauh-i-Mahfuz* in March last, but paid only Rs. 10 out of the price. The editor of the *Lauh-i-Mahfuz* lately instituted a suit for the balance against the editor of the *Jam-i-Jamshed* in the court of Maulvi Sami-ulla Khan, the Subordinate Judge, who is invested with powers of Judge of Small Cause Court. The court decreed his claim. The editor of the *Jam-i-Jamshed* states that the claim was entirely false, that he did not purchase any stones from the editor of the *Lauh-i-Mahfuz*, and that Maulvi Sami-ulla-Khan bears ill will against him as he had repeatedly published complaints

The *Lauh-i-Mahfuz*, the *Jam-i-Jamshed*, and the Subordinate Judge, Moradabad.

against him. The editor of the *Naiari Azam*, who is on bad terms with the editor of the *Lauh-i-Mahfuz*, complains that the plaintiff was given a seat in court while the defendant had to stand during the trial. All these three papers are published at Moradabad.)

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	Aftab-i-Panjab	Lahore	Urdu	Bi-weekly	Divan Buta Singh,	1890. Novr. 22nd	1880. Novr. 25th	660 copies.
2	Agra Akhbar	Agra	Ditto	Weekly	Khwaja Usaf Ali,	" 14th	" 22nd	280 "
3	Ahsan-ul-Akhbar	Moradabad	Ditto	Ditto	Ali Husein Khan	" 18th	" 23rd	120 "
4	Akhbar-i-Islam	Meerut	Ditto	Ditto	Kamta Prasad	" 20th	" "	125 "
5	Akhbar-i-Ain	Lahore	Ditto	Ditto	Mokand Ram	" 17th	" 21st	925 copies (including 55 copies taken by Govt.).
6	Akhbar-i-Hind	Lucknow,	Ditto	Ditto	Mirza Fyaz Beg	" 20th	" 23rd	...
7	Akhbar-i-Jalesar	Jalesar	Ditto	Tri-monthly,	Muhammad Wajih-ud-din.	" 19th	" 21st	64 copies.
8	Akhbar-i-Shamsher Pargana	Saharanpur.	Ditto	Daily	Muhammad Zikria,	" 16th to 22nd	" 23rd	...
9	Akhbar-i-Oudh	Lucknow,	Ditto	Ditto	Noruz Ali Khan	" 1st to 22nd	" 22nd	...
10	Akmal-ul-Akhbar	Delhi	Ditto	Weekly	Seyyid Fakhr-ud-din.	" 16th	" 20th	80 "
11	Aligarh Institute Gazette.	Aligarh	Urdu-Eng-lish.	Bi-weekly	Golab Rai	" 20th & 23rd	" 22nd & 25th respectively.	282 copies (including 65 copies taken by Govt.).
12	Almorah Akhbar	Almora	Hindi	Bi-monthly,	Sada Nand	" 15th	" 20th	50 copies.
13	Anjuman-i-Panjab	Lahore	Urdu	Weekly	Mir Nusr Ali	" 19th	" 22nd	380 copies (including 200 copies taken by Govt.).

List of papers examined—(continued).

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
14 <i>Anwar-ul-Akhbar</i> ...	Lucknow, ...	Urdu	Weekly	Tegh Bahadur	Novr. 22nd	1880.	100 copies.
15 <i>Ashraf-ul-Akhbar</i> ...	Delhi ...	Ditto	Tri-monthly,	Mirza Khan	" 21st	Novr. 23rd	100 "
16 <i>Barar Samachar</i> ...	Akola ...	Marathi-Eng-lish.	Weekly	Khande Rao Balaji,	" 22nd	" "	250 "
17 <i>Bharat Bandha</i> ...	Aligarh ...	Hindi	Ditto	Tota Ram	" 19th	" 23rd	140 "
18 <i>Dabdaba-i-Qasri</i> ...	Barilly ...	Urdu	Ditto	Thakur Prasad	" 20th	" 24th	220 "
19 <i>Dabdaba-i-Sikandri</i> , ...	Rampur ...	Ditto	Ditto	Muhammed Husain,	" 22nd	" "	409 "
20 <i>Delhi Punch</i> ...	Lahore ...	Ditto	Ditto	Husain Ali	" 16th	" 19th	375 "
21 <i>Gwalior Gazette</i> ...	Gwalior ...	Hindi-Urdu,	Ditto	"	" 14th	" 21st	...
22 <i>Harish Chandrika</i> ...	Benares ...	Hindi	Monthly	Nand Lal	" For the month of Kartic.	" 18th	...
23 <i>Indian Punch</i> ...	Lucknow, ...	Urdu	Weekly	Noroz Ali Khan	Novr. 1st, 8th & 16th.	" 21st	100 "
24 <i>Jaipur Gazette</i> ...	Jaipur ...	Hindi-Eng-lish.	Bi-weekly	Mahendro Nath Sen.	" 17th & 20th	" 19th & 24th respectively.	275 "
25 <i>Jalwah Tar</i> ...	Meerut ...	Urdu	Weekly	Rai Ganeshi Lal	" 16th	" 21st	100 "
26 <i>Jam Jamsheer</i> ...	Moradabad	Ditto	Ditto	Jamsheer Ali	" 7th & 14th	" "	125 "
27 <i>Karnamah</i> ...	Lucknow, ...	Ditto	Ditto	Muhammed Yaqub,	" 22nd	" 24th	250 "
28 <i>Kashi Patrika</i> ...	Benares ...	Hindi-Urdu,	Ditto	Baleshwar Prasad,	" 19th	" 20th	550 copies (including 200 copies taken by Govt.).
29 <i>Kaukab-i-Hind</i> ...	Lucknow, ...	Urdu	Bi-monthly,	Rev. J. Craven	" "	" "	362 copies.
30 <i>Kavi Yachan Sudha</i> , Benares ...	Benares ...	Hindi	Weekly	Chintamani Rao	" 15th	" 19th	300 "
31 <i>Khatir Khwah-i-Alem</i> Delhi ...	Delhi ...	Urdu	Ditto	Mir Hasan	" 16th	" 20th	105 "

32	Khair Khwsh-i-Oudh,	Lucknow,	Ditto	...	Bi-monthly,	Khairati Lal	...	15th	...	23rd	...	16
33	Koh-i-Nar	Lahore	Ditto	...	Weekly	Jawwad Ali	...	20th	...	22nd	...	570 copies (in- cluding 81 copies taken by Govt.).
34	Lauh-i-Mahfuz	Moradabad	Ditto	...	Ditto	Mehndi-Husain Khan.	...	19th	...	"	...	100 copies.
35	Lawrence Gazette	Meerut	Ditto	...	Ditto	Sayyid Jamil-ud- din.	...	15th	...	19th	...	325
36	Maswar Gazette	Jodhpur	Hindi-Urdu,	...	Ditto	Gobardhan Das	...	"	...	21st	...	100
37	Mashir-i-Qaisar	Lucknow,	Urdu	...	Ditto	Ghulam Muhammad	...	"	16th & 23rd	"	19th & 25th respectively.	150
38	Milal-i-Nimroz	Bijnor	Ditto	...	Ditto	Muhib-ul-lah	...	15th	...	21st	...	70
39	Mishir-i-Zarrafai	Lucknow,	Ditto	...	Ditto	Puran Chand	...	20th	...	23rd	...	100
40	Mitra Vids	Lahore	Hindi	...	Ditto	Mokand Ram	...	15th	...	21st	...	250
41	Muraga-i-Taksh	Lucknow,	Urdu	...	Bi-monthly,	Behari Lal	...	"	...	"	...	125
42	Mulla-i-Nar	Cawnpore,	Ditto	...	Weekly	Nabi Baksh	...	16th	...	19th	...	46
43	Naier-i-Azam	Moradabad,	Ditto	...	Ditto	Aamjid Ali	...	"	15th & 22nd	"	19th & 25th respectively.	115
44	Nairang Mazdams	Muttra	Ditto	...	Bi-monthly,	Meva Ram	...	15th	...	20th	...	185
45	Najmul-Akhbar	Etawah	Ditto	...	Weekly	Muhammad Hayat,	...	16th	...	19th	...	130
46	Nasim-i-Agra	Agra	Ditto	...	Tri-monthly,	Jamna Das	...	20th	...	22nd	...	285
47	Nasim-i-Hind	Fatehpur,	Ditto	...	Weekly	Ambica Prasad	...	"	16th & 23rd	"	19th & 25th respectively.	106
48	Nar Afshan	Ladhiana,	Ditto	...	Ditto	Rev. E. M. Wherry,	...	18th	...	21st	...	460
49	Nar-ul-Anwar	Cawnpore,	Ditto	...	Ditto	Muhammad Yaqub,	...	20th	...	20th	...	350
50	Oudh Akhbar	Lucknow,	Ditto	...	Daily	Sheo Prasad	...	"	19th to 25th	"	19th to 25th respectively.	685 copies (in- cluding 90 copies taken by Govt.).
51	Oudh Punch	Ditto	Ditto	...	Weekly	Sajjad Husain	...	16th	...	19th	...	411 copies.
52	Penjab-i-Akhbar	Lahore	Ditto	...	Ditto	Muhammad Asim,	...	20th	...	23rd	...	275
53	Penjab Punch	Ditto	Ditto	...	Ditto	Fateh-ud-din	...	16th	...	21st	...	240
54	Patials Akhbar	Patials	Ditto	...	Ditto	Rikhi Kesh	...	15th	...	19th	...	300

List of papers examined—(concluded).

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
55 <i>Pramod Sindhu</i> ...	Amraoti...	Marathi ...	Weekly	Eshvant Gobind Sa- tarkar.	1880. Novr. 22nd	1880. Novr. 25th	125 copies.
56 <i>Prince of Wales' Gazette.</i>	Meerut ...	Urdu	Ditto	Rai Ganeshi Lal ...	" 20th	" 23rd	70
57 <i>Qaisar-ul-Akhbar</i> ...	Allahabad,	Ditto	Ditto	Siraj-ud-din Ahmad	" 21st	" 22nd	200
58 <i>Rafah-i-Aw</i> ...	Sialkot ...	Ditto	Ditto	Divan Chand	" 17th	" 19th	700
59 <i>Rahbar-i-Hind</i> ...	Lahore ..	Ditto	Ditto	Nadir Ali Shah	" 16th & 23rd	" 19th & 25th respectively.	425
60 <i>Rohilkhand Akhbar</i> ...	Moradabad	Ditto	Ditto	Bisban Sarup	" 6th & 13th	" 21st	115
61 <i>Sabha Kapurthala</i> ...	Kapurthala	Ditto	Ditto	Barkat Ali	" 20th	" 24th	200
62 <i>Sadiq-ul-Akhbar</i> ...	Bhawalpur	Ditto	Ditto	Abdul Qudus	" 18th	" 22nd	275
63 <i>Sejjan Kirti Sudha-</i> <i>kar.</i>	Udaipur ...	Hindi	Ditto	Banahi Dhar	" 15th	" 23rd	200
64 <i>Shola-i-Tar</i> ..	Cawnpore,	Urdu	Ditto	Haider Ali	" 16th & 23rd	" 19th & 25th respectively.	300
65 <i>Sarys Kant</i> ...	Etlichpur,	Marathi	Ditto	Waman Narain Raje	" 17th	" 22nd	...
66 <i>Urdu Akhbar</i> ...	Akola ...	Marathi-Eng- lish,	Ditto	Dhondo Balkrishna,	" 20th	" 24th	860
67 <i>Vrit Dhar</i> ...	Dhar ...	Marathi	Ditto	Han Bhaskar	" 15th	" 20th	153

ALLAHABAD: }
The 30th November, 1880. }

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